

344. Judicial cannibalism *in* ethnography. "A man found in the harem of Muato-jamvos was cut in pieces and given, raw and warm, to the people to be eaten."<sup>1</sup> The Bataks employ judicial cannibalism as a regulated system. They have no other cannibalism. Adulterers, persons guilty of incest, men who have had sex intercourse with the widow of a younger brother, traitors, spies, and war captives taken with arms in their hands are killed and eaten. The last-mentioned are cut in pieces alive and eaten bit by bit in order to annihilate them in the most shameful manner.<sup>2</sup> The Tibetans and Chinese formerly ate all who were executed by civil authority. An Arab traveler of the ninth century mentions a Chinese governor who rebelled, and who was killed and eaten. Modern cases of cannibalism are reported from China. Pith balls stained with the blood of decapitated criminals are used as medicine for consumption. Cases are also mentioned of Tartar rulers who ordered the flesh of traitors to be mixed with the rulers' own food and that of their barons. Tartar women begged for the possession of a culprit, boiled him alive, cut the corpse into mince-meat, and distributed it to the whole army to be eaten.<sup>3</sup>

345. Out-group cannibalism. Against members of an out-group, e.g. amongst the Maori, cannibalism "was due to a desire for revenge ; cooking and eating being the greatest of insults."<sup>4</sup> On Tanna (New Hebrides) to eat an enemy was the greatest indignity to him, worse than giving up his corpse to dogs or swine, or mutilating it. It was believed that strength

was obtained by eating a corpse.<sup>5</sup>  
 A negro chief in Yabunda, French  
 Congo,  
 told Brunache<sup>6</sup> that " it was a very  
 fine thing to enjoy the flesh of a  
 man  
 whom one hates and whom one  
 has killed in a battle or a duel."  
 Martius  
 attributes the cannibalism of the  
 Miranhas to the enjoyment of a  
 "rare,  
 dainty meal, which will satisfy  
 their rude vanity, in some cases  
 also, blood  
 revenge and superstition."<sup>7</sup>  
 Cannibalism is one in the chain of  
 causes  
 which keeps this people more  
 savage than their neighbors, most  
 of whom  
 have now abandoned it. "It is  
 one of the most beastly of all the  
 beastlike  
 traits in the moral physiognomy of  
 man." It is asserted that  
 cannibalism  
 has been recently introduced in  
 some places, e.g. Florida (Solomon  
 Islands).  
 It is also said that on those islands  
 the coast people give it up [they  
 have  
 fish], but those inland retain it.  
 The notion probably prevails  
 amongst all  
 that population that, by this kind  
 of food, *mana* is obtained, *mana*  
 being  
 the name for all power, talent, and  
 capacity by which success is won.<sup>8</sup>  
 The  
 Melanesians took advantage of a  
 crime, or alleged crime, to offer the  
 culprit  
 to a spirit, and so get fighting  
*mana* for the warriors.<sup>9</sup> The  
 Chames of  
 Cochin China think that the gall of  
 slain enemies, mixed with brandy,  
 is an

<sup>1</sup> Oliveira Martins, *Ragas Htimanas*,  
 II, 67. <sup>2</sup> Wilken, *Volkenkunde*,  
 23, 27.

\* Marco Polo, I, 266 and Yule's note,  
 275. \* JAI, XIX, 108.

<sup>5</sup> *Austral Ass. Adv. Set.*, 1892, 649-  
 663.

<sup>6</sup> *Cent. A/r.*, 108.

<sup>7</sup> *Ethnog. Bras.*, 538.

<sup>8</sup> JAI, X, 305.

<sup>9</sup> Codrington, *Melanesians*, 134.